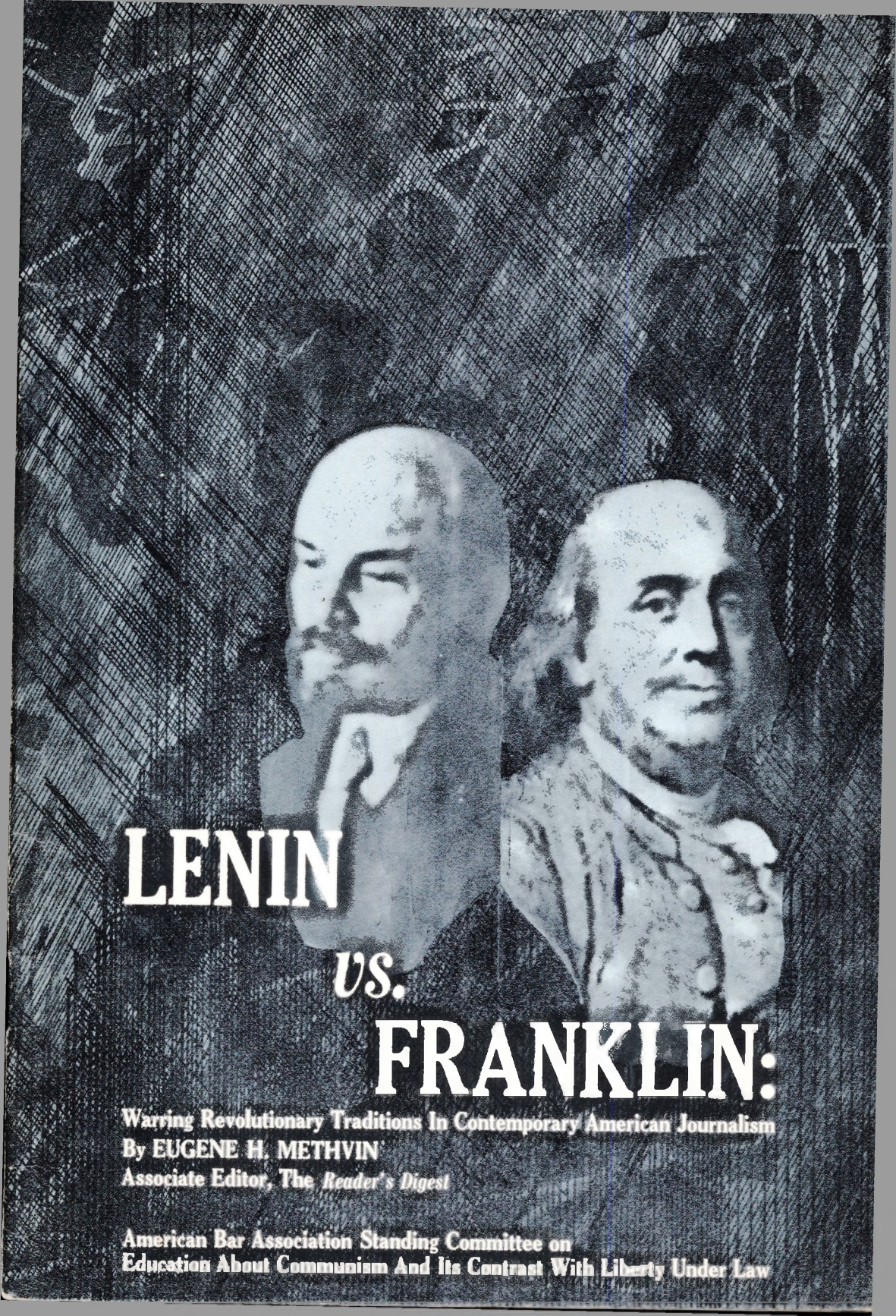

LENIN *vs.* FRANKLIN:

Warring Revolutionary Traditions In Contemporary American Journalism

By EUGENE H. METHVIN
Associate Editor, The *Reader's Digest*

American Bar Association Standing Committee on
Education About Communism And Its Contrast With Liberty Under Law

A titanic clash of journalistic philosophies and traditions rages between the "underground press" and the "Establishment" press.

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LENIN
vs.
FRANKLIN

Unfortunately we Americans have paid little attention to comparative journalism. We hardly even realize that there are alien concepts of journalism radically different from our own traditional concept. How many around the city desks and newsrooms of America today will realize that this is the hundredth anniversary of the birth of one of the foremost theoreticians and practitioners of mass media in the 20th Century?

One of the nation's outstanding newspaper editors who visited in my home once expressed dismay at finding on my study shelves the 43 volumes of Lenin's *Collected Works*. "Wot in hell do you have all this for?" he wanted to know. He was not contemplating reporting me to J. Edgar Hoover. He simply could not see any possible relevance to the contemporary American journalist.

But Lenin *is* relevant, I countered, because he was, after all, a newspaper editor and journalist. What he had to say about the theory and practice of journalism in government was a far cry from Madison and Jefferson, but we need to understand it.

My friend's reaction made me realize that most of us, although we bear our own tradition proudly, too rarely know enough about wholly different concepts that have developed concurrently over the past two centuries. As a result, we fail to understand either our own or competing traditions very profoundly. My friend's question spurred me to take a new look at Lenin *as a journalist,* and as the foremost 20th century representative and exponent of the tradition of radical revolutionary journalism. From this look I have drawn a higher appreciation of our own calling, and of the challenge we face today and how far short we're falling.

Another Journalistic Tradition

While American journalists were experimenting and perfecting the institutions and techniques of continuing revolution, Europe's radicals were operating on the assumption of inevitable cataclysmic revolutionary violence of the early unrevised Marx. (Young Karl would today be a typical New Leftist; he wrote his *Communist Manifesto* before he was 30, younger than such Old Lefties as Tom Hayden and Carl Oglesby who, alas, have already passed the age of trust.) These assumptions fostered an entirely different concept of the function and purpose of journalism and the mass media.[1]

The prototype revolutionary journalist was Francois Graachus Noel Babeuf, editor of the *Tribune of the People* in Paris in 1796. Around Babeuf, an inflammatory loud-mouth, coalesced all the die-hard Jacobin utopians unwilling to accept the Thermidorian reaction and the compromise 1795 Constitution that most Frenchmen, sick of bloodshed and turmoil, supported. Babeuf formed a secret central committee that became the "Conspiracy of Equals." His group organized the now-familiar cell structure, with each agent ordered to read the *Tribune* daily for his propaganda talking points for the cafes of Paris. Their goal was to create the proper psychological ambience for a mass uprising. The Babeuvists developed a considerable paramilitary organization and came tantalizingly close before police discovered the plot. One of the conspirators, Philippe Buonarroti, lived out his prison sentence to write a book describing the conspiracy. His account became a handbook for Karl Marx and Freidrich Engels, who wanted to translate it into German as a handbook for training the agents they planned to use for revolutionizing Germany in 1848. And Lenin, during his years in Paris before World War I, also studied the Babeuvists. (As late as 1948 the Soviets brought out a new edition of Buonarroti's handbook.)

Lenin crystallized a century of experience in revolutionary propaganda and mass manipulation. His epochal essay, "What Is To Be Done?" written in 1901, is one of the most influential writings of the 20th century. It became the Bible of Bolshevism and a textbook for revolutionary training schools all over the world, and is still quoted and mimicked by the New Left radicals today in their essays on campus strategy and tactics.

But what few realize is that Lenin's essay was first and foremost a philosophy of journalism. It was first published, in abbreviated form, on the front page of the fourth issue of Lenin's new newspaper, *Iskra*. And it tells what the revolutionary journalist's job is.

[1] Marx held only one job in his life—as editor of the *Rhenish Gazette* in Cologne, in 1842; his newspaper was suppressed by the Prussian government. From 1852 to 1861 he served as a London correspondent-commentator for Horace Greeley's New York *Tribune*, which paid him for every article and was willing to publish two every week. The first year, his friend Freidrich Engels ghosted his articles.

"A newspaper is a collective organizer," Lenin proclaimed, and the only way professional revolutionaries had to create *"an organization ready at any time to support every protest and every outbreak* and use it to build up and consolidate the fighting forces suitable for the decisive struggle." (5 Collected Works 499.) To Editor Lenin a national newspaper was a means to create and train the kind of strong revolutionary organization he saw would be necessary to overthrow the Czarist government. His whole philosophy of journalism was conditioned on the Marxian mythology of apocalyptic struggle. His original title, "Where to Begin?" demonstrated foremost his concern: how to design and conduct the Forces of Light.

"A newspaper is what we most of all need," he declared. "The role of a newspaper is not limited solely to the dissemination of ideas, to political education, and to the enlistment of political allies. A newspaper is not only a collective propagandist and a collective agitator, it is also a collective organizer . . . With the aid of the newspaper, and through it, a permanent organization will naturally take shape . . . The mere technical task of regularly supplying the newspaper with copy and of promoting regular distribution will necessitate a network of local agents of the United party, who will maintain constant contact with one another, know the general state of affairs, get accustomed to performing their detailed functions in the nationwide effort, and test their strength in the organization of various revolutionary actions (*e.g.*, the attack on President Nixon's inaugural parade described hereinafter. —E. H. M.) . . . Today we are faced with the relatively easy task of supporting student demonstrations in the streets of big cities; tomorrow we may, perhaps, have the more difficult task of supporting, for example, the unemployed movement in some particular area, and the day after to be at our posts in order to play a revolutionary part in a peasant uprising." (5 Collected Works 23.)

In short, for Lenin a newspaper was a sort of open and permanent conspiracy for social demolition, incitement to riot and organizing insurrection. When he speaks of "supporting student demonstrations in the streets of big cities," he speaks in the context of a strategic concept of an everescalating ambience of revolutionary disruption and violence. In October 1902, in a note on "the significance of demonstrations," Lenin defined them as steps on the way to large-scale street fighting: By "increasing the number of active demonstrators, training marshals for demonstrations, extending agitation among the masses, drawing 'the crowd of onlookers into the work' and of 'corrupting' the troops . . . The transition to armed street fighting is inevitable, sooner or later." (6 Collected Works 262.)

The Leninist newspaper is also a recruiting, rehearsing, and timing device: "If we join forces to produce a common newspaper, this work will

train and bring into the foreground not only the most skilled propagandists, but the most capable organizers, the most talented political party leaders capable at the right moment of releasing the slogan for the decisive struggle and of taking the lead in that struggle." (5 Collected Works 24.)

Lenin's concept of "media" was of course quite modern; he included far more than the press. Professional revolutionaries, he declared in 1920, "should use all media to which they have access." And he listed: "the press, public meetings, trade unions, and cooperative societies." (31 Collected Works 207.) To him communications media embraced every form of human organization, collective and crowd. McLuhan is hardly more advanced.

All this journalistic thought is conditioned by Lenin's most significant discovery, at once a profound sociological observation and political insight. I call it Lenin's Law: *There is no single segment of industrial society, no class in the population, that does not have its circle, however small, of discontented and maladjusted individuals who can be hooked up to a revolutionary mass movement.* And as journalists and as revolutionary mass media organizers, Lenin declared, *"Our task is to utilize every manifestation of discontent,* and to gather and turn to the best account every protest, however small." (5 Collected Works 430.)

The journalist is thus the orchestrator and conductor of the Marxian Apocalyptic Symphony, presumably with real artillery in the final score, a la 1818 Overture.

The Leninist Media Monopoly

Lenin's program for a cartel of professional organizers and the acquisition of a mass media monopoly worked of course, in Russia. Innate in Lenin's concept of the press as weapon is his idea of revolutionary tyranny—of "revolutionary dictatorship" by the media monopolists. In a 1920 speech,[2] he declared: "Why should freedom of speech and freedom of the press be allowed? Why should a government which is doing what it believes is right allow itself to be criticized? It would not allow opposition by lethal weapons. Ideas are much more fatal things than guns."

Even as Lenin was making such statements about Freedom of press, more enlightened Russian revolutionists were pointing out their utter stupidity. The venerable old revolutionary Vladimir Korolenko, who had but a few months longer to live, roundly condemned Leninist oppression and

[2]Quoted in *New Dictionary of Quotations,* 1952, edited by H. L. Mencken p. 966. I have been unable with a superficial search to find this quote in *Collected Works,* volumes 30 and 31, covering 1920; but these volumes have been edited by Moscow's propagandists to avoid showing the Great Humanist too truly, and the quote is certainly an accurate representation of Lenin's views, expressed on hundreds of occasions over 20 years.

"revolutionary dictatorship," and Lenin sent Lunacharsky to Poltava to reason with the old man. The mission merely produced new indictments of Bolshevist totalitarianism, in the form of a series of letters by Korolenko to the People's Commissar: "Such things as freedom of conscience, assembly, speech, and the press are, for European proletarians, not mere 'bourgeois prejudices' but necessary tools which mankind has arrived at only through lengthy and not unfruitful struggle and progress. Only you who have never fully known these freedoms nor learned to use them jointly with the people can call them 'bourgeois prejudice.' "[3]

Of course history has proven Korolenko the Revolutionary correct, and Lenin the Monopolist wrong. And with Stalin, Lenin is destined to be relegated to the dust bin of history. We were treated a few years ago to the spectacle of Khrushchev, then the Great Proletarian Dictator, half ordering and half begging the scientists and technicians to criticize him when he was wrong about little things like growing corn and wheat with the wrong fertilizers or soils. The Soviets have just recently discovered *cybernetics,* the science of automation, information feedback and systems control.

What Comrade Korolenko was trying to tell the Great Proletarian Dictator of 1920 was that the multiparty system and freedom of the press are not just "bourgeois prejudice" and expressions of class differentiation, but a method of inquiry. A society can have valid, responsive, relevant government only when the press is free and the feedback loop totally unclogged by censorship and fear. The current comrades in the Kremlin, to save their own skins, have made some efforts to de-Stalinize. But they won't truly be safe, they won't be able to solve their production problems, they won't be able to build a creative, modern, humane state, until they return to the "rule of law" and free speech. In short, until they *de-Leninize.*

Of course, the Soviet ruling class of media monopolists today is trying desperately—with shameful help from UNESCO—to pretend that Stalinism was a "deviation" from true Bolshevism and the path charted by Lenin the Great Humanist.

But as Burke said, nobody who walks around without a keeper can possibly believe that. One has only to read Valentinov-Volski's *Encounters With Lenin* to see that Stalinism was the very essence of Leninism. Even Trotsky, in the early days, denounced Lenin's concept of a revolutionary party of professional organizers as a Jacobin conspiratorial perversion: "The organization of the Party takes the place of the Party itself; the Central Committee takes the place of the organization; and finally the dictator takes the place of the Central Committee." The Supreme Editor claims the right to cut

[3]Dave Shub, *Russian Political Figures from the 1850s to the 1920s* (New York: New Review, 1969), quoted in *Problems of Communism,* March-April 1970 p. 35.

all copy he disagrees with—and the throats of all dissenting writers, too.

And indeed, Lenin himself practiced Stalinism and even Hitlerism as long as he held power in Russia. At Soviet instigation, the Yugoslav writer Mihailo Mihailov went to jail for pointing out that it was Lenin's regime, not Hitler's, that invented that 20th century marvel, the concentration camp. It was done with the decree on red terror of September 5, 1918. Some might apologize for this decree as a civil war measure. But how explain away Lenin's 1922 outline on drafting a criminal code, after the civil war was over and even as he was passing the reins to Stalin? "The courts must not ban terror . . . but must formulate the motives underlying it, legalize it as a principle, plainly, without any make-believe or embellishment," Lenin wrote. (33 Collected Works 358.) "It must be formulated in the broadest possible manner . . ." He decrees the death penalty for "propaganda or agitation" against the Soviet Regime. (The English translation decrees death for "propaganda or agitation that objectively serves the interests" of the anti-communist bourgeoisie. The 1951 Russian edition contains an even more brutal version, softened in translation, which proscribes people who might possibly indulge in agitation or propaganda that might "objectively" affect state security. This was written on May 17, 1922, more than two years after Lenin had been boasting about renouncing capital punishment.) (30 Collected Works 327.) Again on October 10, 1922, Lenin wrote: "The scientific term 'dictatorship' means nothing more nor less than authority untrammeled by any laws, absolutely unrestricted by any rules whatever, and based directly on force. The term 'dictatorship' *has no other meaning but this.*" (31 Collected Works 353.) Even George III or Nicholas II, those proponents of divine right rule, would have blushed to utter such a claim; this is the philosophy of government of Pharoah's Egypt, not of a "great humanist."

In reality Lenin was the chief architect of a system of mass Red Terror, executions without trial, and concentration camps for "class enemies." Stalin was only the builder carrying out plans, not the architect who drew them. Stalinism as a system in all its monstrous aspects was the logical and inevitable evolution of the fundamentals of Leninism—the root theory and methods of conquering and holding power by any means including mass murders and human slavery. Stalin was not only the legal but the spiritual heir of Lenin, the ultimate development of Leninism.

This essential atavistic savagery of Leninism was recognized in the first full biography of the man, published just months after his death; author Isaac Don Levine observed that Leninism was a reversion to pure paganism in pursuit of power, stripping away all the civilizing influences of the Greek-Hebrew-Christian tradition.

De-Leninize! That is what even Stalin's daughter was telling her father's

de-sanctifiers in her sensational 1967 New York press conference: "In the modern world, in the 20th century to which we belong, in the century of the atom bomb and space flights, the idea of class revolution which can bring people to progress has lost its significance. Because progress in our time should be reached by the work of humanity, by the work of mankind, notwithstanding which classes are involved. And the less struggle, the less bloodshed, the better it will be for people." And in her second book, *Only One Year,* Svetlana Alliluyeva repeatedly makes the point that Stalin was in truth what his sycophants called him—"the best pupil of Lenin." She wrote: "Lenin laid the foundation for a one-party system, for terror and inhuman suppression of all dissenters. He was the true father of everything that Stalin later developed to its furthest limit. All efforts to whiten Lenin and make a saint out of him are useless."

De-Leninize! That is what Russia's true revolutionaries are trying to say today. That is what the Soviet literary critic Lidiya Chukovskaya was suggesting in her 1966 letter protesting the Sinyavsky-Daniel[4] imprisonment: "Stalin's contempt for the law cost our people millions of innocent victims. Persistent attempts to return to the rule of law, to strict observance of the spirit and letter of Soviet law and the progress made in this, constitute the most precious achievement of our country during the last 10 years . . . The habit of *trying* people on the basis of 'rough justice' was fitting and natural during the Civil War, in the immediate aftermath of the Revolution. But there is absolutely no justification for it on the eve of the 50th anniversary of the Soviet Regime."

De-Leninize! That is what Physicist Andrei Sakharov is really suggesting in his 1968 memo: "Incompetent censorship destroys the living soul . . . of social thought, causing stagnation and dullness and preventing fresh and deep ideas. Profound thoughts arise after all only in debate, in the face of objec-

[4]Sinyavsky and Daniel were two Soviet writers who published their works in the west using the pen names Abram Terz and Nikolai Arzhak. They were brought to trial in a closed courtroom for violation of Soviet law under Article 70, Part 1, of the Criminal Code which prohibits "agitation or propaganda conducted with the objective of undermining or weakening Soviet power . . . the circulation for the same ends of slanderous concoctions which smear the Soviet state and social system, and equally the circulation, manufacture, or keeping of literature of similar content." Sinyavsky received seven years and Daniel five years. Sinyavsky and Daniel, like Bukovsky, Ginsburg, Galanskov, Lashkova, Dobrovolsky, and later Amalrik, claimed that this particular criminal code paragraph was a direct violation of the USSR Constitution, Article 125, which guarantees "by law"—"freedom of speech" and "freedom of the press." However, Soviet judges are not legally empowered to question the constitutionality of laws and for that reason we have a long line of intellectuals going to jail under Article 70, the Constitution to the contrary notwithstanding—a judicial absurdity by our standards but perfectly logical where manipulation of the Constitution and laws is considered justifiable.

tions, only with a possibility of counterargument, only where one may express not only correct but also dubious ideas. This was clear to the philosophers of ancient Greece and hardly anyone nowadays would have any doubts on that score. But after 50 years of complete domination over the minds of an entire nation, our leaders seem to fear even allusions to such a discussion."

De-Leninize! That is what Sakharov and Physicist V. F. Turchin and Historian R. A. Medvedev are saying in their recent 1970 critique on the declining Soviet growth rate: "What is the matter? Why is our country unable to match the most developed capitalist countries? The source is the antidemocratic institutions and norms of public life that appeared during Stalin's period and have not yet been completely eliminated. One can really see the distrust toward those who think critically, creatively, and actively." (We can forgive their historically incorrect but politically wise ploy of blaming it all on the unfashionable Stalin.)

These are the authentic voices of revolution and of the future in Russia today. And the contrary voices are the true reactionaries.

But what of Leninism in America?

Lenin and Our New Left

If Lenin and his philosophy of mass media are not taught in America's accredited journalism schools, that does not mean they are not studied on our college campuses. One finds bountiful references to his writings on propaganda and organization in the tracts of the so-called "New Left." As these young radicals have come to believe in messianic revolution, they have gone back to Lenin and done their homework on how to organize it.

That Lenin's Law, and his corollary Great Commission—to utilize every trace of discontent—still guide the New Left journalist, and indeed most New Left strategists, is evident:

In a 1965 visit to SDS headquarters in Chicago, I interviewed Clark Kissinger, national secretary, and heard this faintly familiar line: "What we want to do is collect all the sources of opposition so we'll have a constituency and a financial base that can really change the structure." And at the 1968 SDS convention at East Lansing, I recognized it all over again, brilliantly summarized in American idiom by one Marx-quoting speaker, an international revolutionary from Scotland who despite the affected dress of a graduate student, alas, is near 40: "We've got to get all our crap together so we can all hit the fan at the same time!" (He used the original vigorous Anglo-Saxon four-letter word, incidentally, and brought the audience to its feet cheering.)

At Detroit's Wayne University, campus radicals captured the student-faculty publications committee and installed a "black power" firebreather. In

a sample issue the editor devoted his front page to American "imperialism" in Latin America and Africa, subsequent pages to Marx and Marcuse, and on page eight printed a sports story and feature on band majorettes that questioned their virtue. In the paper's new style, whites became "honkies" and fraternities the "Greek freaks." Frequent features praise Black Panther leaders Huey Newton or Eldridge Cleaver and guerrilla martyr Che Guevara. The paper is financed to a tune of $30,000 yearly from compulsory fees paid by the 33,000 students, and many signed petitions to oust the militants. The adviser of 21 years resigned, declaring the radicals "have no use for long standing journalistic principles, and here they are propagandists rather than newspapermen." Their operation was "not a newspaper but paranoid, racist pamphleteering," he declared. Eight clergymen accused the South End of "manifest acts of racism, anti-semitism and bigotry" in a letter to the Detroit Free Press. A new editor elected in June 1968 calls himself "a revolutionary—a Marxist-Leninist sympathetic to the Chinese Communist Party." He had been editor of the "Inner City Voice," an underground paper given to instruction on sabotage.

During the 1968 Students for a Democratic Society (SDS) occupation of Columbia, moderate students booed the *Spectator* at rallies. By the fourth day the paper's reporting almost totally supported the radicals. Charged George Keller, editor of *Columbia Today,* "A few of the reporters, such as Jerry Avorn, a hard-working but somewhat puerile and volatile junior, were close to acting as spies for Strike Central by abusing their press privileges." On the fifth day Managing Editor Michael Rothfeld resigned to protest blatant pro-rebel slanting and selection of news: "Half the guys, including my roommate, also an editor, have become the Che Guevara types."

Movement Media

But the college newspapers battles are only a small part of the story. Campus radicals and the hippie culture around campus fringes have spawned some 200 "underground newspapers" with an estimated circulation over a million. Obviously many underground press publishers are simple entrepreneurs profiteering on "flower power," bohemianism and just plain smut. Others are campus radical dropouts, true believers preaching the apocalyptic messianic SDS doctrine that American society is hopelessly corrupt, dominated by a few imperialistic "exploiters," and ripe for revolution and the utopian Kingdom Come. Police are conventionally referred to as "fascist pigs" or "psychopaths in blue"; cartoons feature college presidents or (before his retirement, a favorite hate target) President Johnson wearing swastikas; and classified ads commonly solicit partners for all sorts of sex activity. As Martin Abramson commented, "You wade through a sheaf of their papers

and you find that the products of these dedicated individuals read like a thousand copies of *Pravda* or of Adolf Hitler's old Voelkischer Beobachter."

The first of this genre was the Los Angeles *Free Press,* launched in July 1964 with a startup cost of $15, the price of printing and mailing letters to advertisers. "The Freep" by 1968 claimed 60,000 circulation, spawned three bookshops, and was meeting a $3,000 weekly payroll for 31 fulltime employees. A close second was the Berkeley Barb. Editor-Publisher Max Scherr pasted up the layout on his kitchen table, got his eight-page paper run off for next to nothing at a local offset printshop, and hawked it himself.

Today the underground press ranges from the *Electric Pig* in Richland, Washington, to Denver's *Mile High Underground, The Rag* in Austin and *RAT* in New York City. Atlanta has its *Great Speckled Bird* and in New Orleans hippies hawk *The Word* along French Quarter squares. In addition, as of last summer 18 clandestine newspapers were being distributed on military posts. Generally they are designed to ply GI's with propaganda in the tradition of Bolshevik revolutionary anti-militarism.

New York's five year-old *East Village Other* surveyed 1,200 of its readers (it claims 40,000 circulation) and found 71 per cent had attended college, 29 per cent graduated, and 13 per cent went on to graduate school. It also found 98 per cent had tried marijuana at least once, and 77 per cent had tried LSD. Most harvest enough record company advertising to support sizable staffs and radical propaganda. (Eight out of 10 underground papers would fold if a few record companies stopped advertising, the business manager of Chicago's *The Seed* told a New York Times reporter.)

Here are a few samples of "underground press" performance:

The San Francisco *Express Times* published an alleged interview with one of the saboteurs responsible for more than 30 bombings in the Bay area in 1968, describing with detailed drawings how "you can start making bombs for four dollars apiece." The bomber, nicknamed "The Wasp," also described the organization and tactics of 10-man "action groups," and his group's grand strategy: "We want to make as much trouble for the government for as little money as possible to make them hire as many people as possible to repress the rest." The article's author was a member of the Trotskyite communist Young Socialist Alliance, whose parent party, the Socialist Workers Party, publishes *The Militant,* the newspaper president-killer Lee Harvey Oswald held proudly alongside his scoped rifle for a family snapshot. (A San Francisco State student was blinded and lost both hands when a homemade bomb he was placing on the strife-torn campus exploded prematurely.)

One of the many underground newspapers that eagerly reprinted this "scoop" was Manhattan's *RAT.* In July 1969 New York City began having

a series of bombings of major corporate and governmental structures. In August *RAT* published an unsigned letter with details of the bombings never made public. In November bombs exploded almost simultaneously in the skyscraper headquarters of RCA, General Motors, and Chase Manhattan Bank. An anonymous letter to the "Establishment" media claimed credit for "striking blows for liberation" and read like a typical propaganda blast in the underground press. Eight days later FBI agents arrested two men in the act of planting a bomb in a truck at a National Guard Armory; one of them drew diagrams for the G-men explaining how they had bombed the skyscrapers. Charged with being co-conspirators in the whole bombing series were the *RAT's* advertising manager and a staff writer, plus a contributing writer for *The Guardian,* another radical weekly.

Detroit's *Fifth Estate,* suggesting a program to "kill a pig a day," came up with its own full page of "instructions," including how to make bombs with dry cells and nitroglycerine timed to explode by a clock, how to get away with police squad cars, and how to make a quick escape into Canada. (Ten defendants were ordered held for trial on a charge of conspiracy to place home-made bombs at Detroit police precinct stations, a CIA recruiting station, two draft boards, a school administration building, and the University of Michigan at Ann Arbor. Some of the bombs exploded, causing property damage. The oldest defendant was a former Wayne State student, 25; the others were 18 and 19 and two were described as students.)

The Movement, a joint SDS-Student Nonviolent Coordinating Committee publication, detailed the paramilitary operation by which walkie-talkie teams led antidraft demonstrators to seize 22 blocks of downtown Oakland, erect barricades and wage pitched battles against police. Chortled one of the seven SDSers indicted for conspiracy in the affair: "We experimented with tactics. It was not guerrilla warfare or armed insurrection, but carried the seeds for all the elements we will need when our times does come."

East Coast underground papers promoted busloads of demonstrators to Washington, D. C., for President Nixon's inauguration, and the *Free Press* there helped organize the riot that disrupted the parade as the President passed by. It printed a full map of the route, shading in red the three-block target area, and urged: "Bring a lot of eggs, tomatoes and rotten fruit. All movement action should take place on the north side of Pennsylvania Avenue because on the south side there is no place to run to." (One wonders what the Justice Department might do if a Southern Ku Klux newspaper proclaimed, "Bring plenty of rope and kerosene to the county jail Saturday noon to fix that nigger." An 1871 civil rights act—Section 241, Title 18, U.S. Code—makes it a federal crime for private persons to conspire to deprive

any citizen of constitutional rights, including presumably the right to assemble peaceably for an inaugural parade.)

The underground press has also spawned syndicates and wire services.

The Underground Press Service began in 1968 when five papers agreed to reprint each other without special permission, attribution or checking. The circle quickly expanded to some 60 papers, and was taken over by a Phoenix, Arizona "commune." It became something akin to a trade association, offering a range of services: soliciting for national advertising for member papers; giving information, help and technical advice; maintaining a library of underground periodicals, books, films and literature.

The Liberation News Service was launched in Washington in 1967 by former college editors from Amherst and Boston University, Marshall Bloom and Ray Mungo. Sharing quarters with the Washington *Free Press* (launched by George Washington University dropouts), they furnished original editorial matter in thrice-weekly mailings and occasional telegrams. LNS grew quickly to claim 400 subscribing college and underground newspaper, radio and television stations—and a claimed audience of 5,000,000.

Connecting these publications are an "Underground Press Syndicate" which sells national advertising, a "Liberation News Service" which furnishes original reporting and editorial copy, and a "Student Communications Network" which connects campuses by telegraph. LNS advertised itself as "an open system of training and recruitment" for radical journalists and movement media, and in June 1968 offered a "training institute to help those who want to start new underground papers." Co-founder Mungo explained "movement media" philosophy thusly: "Through the counter-institution of young people's media, we take over the media in order to take over the government. Examples of major turbulence and change effected by the college press are plentiful. Much more important is the widespread shift in student attitudes which the media can cause."

But alas, LNS's successful recruitment campaign produced ideological schism. The fulltime staff grew to 14, and they charged Bloom with "authoritarianism," unwillingness to share decision-making. Bloom in turn charged the newcomers were carrying LNS into a "vulgar Marxist" and totally political direction, favoring more cultural coverage, humor and poetry himself. In August 1968 Bloom and Mungo carted off the LNS offset press and other equipment to Bloom's farmhouse in Massachusetts. Thirty of their "comrades" invaded, held them captive, and beat Bloom, they later told police, signing kidnap complaints against the 13 they could identify. Both factions tried to continue as "the one and only" LNS, mailing to an overlapping list of 300 to 400 subscribers, both doing eclectic clipping and original reporting.

The Massachusetts LNS was more light-hearted and cultural, while the rival moved to New York, generally became more militant, more heavily political and jargon-ridden. (In November 1969, Bloom, only 25, committed suicide.)

The Student Communications Network based in Berkeley undertook in 1968 to connect campuses and LNS by Telex. "We can now think and act as a national community," advertised the SCN's initial announcement. "A student strike planned by SDS has been projected to take many months to organize. It could be organized over the SCN in several days." SCN envisions itself as a link for both local campus organizations and individual radical strategists. "It may within seconds inform students throughout the country concerning demonstrations and protest marches, attempts at repression by college administrators, plans and strategies for action, crucial speeches and statements, analyses of trends, the creation of new organizations and the growth of existing ones, coverage of legal proceedings, the prosecution of students, lists of supporting groups, names of national figures backing student activities." The originator of SCN was a San Francisco State graduate student.

As the "workshop on movement media" at the 1968 SDS convention in East Lansing emphasized, the underground press and related operations (including one tape syndicate called "Radio Free People" and one radical movie company called "Newsreel") constitute a potent organizational weapon for disruption, sabotage, and insurrection.

Experience proves this is more than grandiose radical theorizing. The first announcement that Chicago's Democratic Convention was targeted for trouble went to the "movement media" through LNS: "That week in Chicago will be a living theater of America. Even if Chicago does not burn, the mass paranoia and guilt of the government will force them to bring thousands of troops, and the more troops the better the theater." That was seven months before the event. Obviously, in the eyes of the radical practitioners themselves the *"movement media" are not simply communications media in the journalistic sense: they are command and control channels for Leninoid insurrectional operations.*

The American Journalist as Revolutionary

Clearly the insurgents represent an entirely different view of the journalistic role from the mainstream of American journalistic tradition, and the fourth estate is in the midst of a civil war. And the struggle rages most urgently over the souls of young campus journalists.

The radical journalists who style themselves "revolutionaries" betray their own ignorance of history, or they would know that traditionally the

establishmentarian American journalist *is* a revolutionary—a key figure in the constant revolution that is parliamentary democracy. In America, the Fourth Estate became one of the most revolutionary institutions in history, for it simultaneously *institutionalized* and *pacified* and *perpetuated* revolution.

As Hannah Arendt points out, historians and journalists have a common failing: they are both story-tellers, and therefore both tend to overemphasize the first violent phase of revolutions and lose altogether the drama and significance of the crucial second phase. That is constitution-making, the phase which freedom is secured after tyranny is overthrown. And in this phase Lenin proved himself a total failure as a revolutionary. There is nothing revolutionary about founding a more efficient and terroristic tyranny; it is rather quite reactionary and atavistic, and that of course is what Lenin did.

But Arendt does not add that there is a third phase of revolution, in its way as dramatic and certainly as crucial as the first two: *maintaining* freedom. And in this respect the American Constitution was an even more wonderful instrument. For it created a special "new class" that we may call the "continuing revolutionaries," or even, with an ironic tip of the hat to Trotsky, "permanent revolutionaries." With another tip to Damon Runyon, we can say that we are the oldest established permanent revolution around!

American journalistic tradition began with the famed Zenger trial in New York in 1735, which became a landmark in English law and the history of democratic government everywhere. A haughty British royal governor quarreled with the colonial council over his salary. The feud escalated, and the anti-royalist party persuaded Peter Zenger, a printer, to launch a newspaper. Editor Zenger's broadsides soon stung the governor to throw him in jail for "seditious libel," and there he stayed for nine months, editing his paper by dictating to his wife through a hole in his cell door. Eighty-year-old Andrew Hamilton, one of the most famous lawyers in the colonies, came forward to argue for Zenger at his trial. Hamilton stunned the prosecution and court by admitting forthwith his client had indeed published the libelous attacks and offering to prove the truth of Editor Zenger's charges. The judge forbade such evidence: indeed, under the 18th century English law the greater the truth in any libelous attack on the government, the greater the crime. Thereupon Hamilton turned dramatically to the jury, and delivered one of the most powerful court-room addresses of early American history. He charged the jurymen to be their own witnesses of the truth of Zenger's editorials and urged them to weigh not merely the cause of a poor printer but "the cause of liberty both of exposing and opposing arbitrary power by speaking and writing Truth." The verdict, sensational in its day: "Not Guilty." It

was also one of the most revolutionary events in the history of mankind—for it established the right of private citizens to publish criticism of their government and to struggle for change via peaceful parliamentary processes.

America was soon a land of newspapers. By 1765 all save two of the 13 colonies had at least one, and the total numbered 25. Debate in the colonial assemblies had fewer inhibitions even than in Parliament in London, and was in general fully reported and discussed. In Virginia, three weeks before the Declaration of Independence, George Mason proposed and the House of Burgesses adopted the Virginia Declaration of Rights, forerunner of all American bills of rights, proclaiming among the fundamental rights of men "freedom of the press." Thomas Jefferson, author of the Declaration of Independence, also penned the classic definition of the journalist's role in democracy: "The people are the only censors of their government . . . The way to prevent irregular interpositions is to give them full information of their affairs through the channel of the public papers, and to contrive that those papers should penetrate the whole mass of the people. The basis of our government being the opinion of the people, the very first object should be to keep that opinion right; and were it left to me to decide whether we should have a government without newspapers or newspapers without government, I should not hesitate a moment to prefer the latter. But I should mean that every man should receive those papers, and be capable of reading them."

Poor Tom sang a different tune after he sat in the White House on the receiving end of press criticism of the government. "The man who never looks into a newspaper is better informed than he who reads them, inasmuch as he who knows nothing is nearer the truth than he whose mind is filled with falsehoods and errors."

There was more than ruffled pride behind his complaint. For well into the 19th Century, America's newspapers remained largely dependent on political patronage, and hence shrilly partisan creatures of political parties and factions. Frank Luther Mott, foremost historian of the American press, refers to this period as "The Dark Age of Partisan Journalism."

A New Class

But in 1833 Benjamin Day launched his *New York Sun,* selling it for only a penny. The skilled laborer of that day made only $6 to $8 a week, and by putting a newspaper within the average working man's reach, the *Sun* became the first successful mass circulation daily. Soon after Day showed it could be done, printers and publishers tried it throughout the nation. And competition to inform, entertain, and please the readers pumped life into the press.

The mass media as a going economic enterprise was just around the corner. The growth of cities provided mass audiences. The New York of 1820 offered only 100,000 people; it reached a million by 1880, the third city in the world to do so.) Railroads made possible mass production and marketing. And to build factories and reach markets, enterprises needed advertising; mass media were a necessity not only for Jeffersonian democracy but for the modern industrial economy. So reporters and editors soon found themselves freed of fealty to any political grouping, and of any dogma or master but their own tastes and values and those of the readers.

By the 1880's the stage was set for the great seminal age of American journalism. Onto that stage strode two titans; Joseph Pulitzer and William Randolph Hearst.

Pulitzer was a Hungarian Jewish immigrant drawn to America during the Civil War in search of military glory. Finding none, he drifted into a job on a St. Louis German newspaper. What war did not bring him, reporting did: in a quarrel with an exposed grafter in the legislature, Pulitzer shot the scoundrel in the leg; friends made up his fine, and when Pulitzer's anti-corruption bill passed he found himself a popular hero. Soon he bought and combined St. Louis newspapers into a profitable venture—and in 1883, bought a New York daily. He announced his paper would be "dedicated to the cause of the people rather than to that of the purse potentates, will expose all fraud and sham, fight all public evils and abuses, will battle for the people with earnest sincerity." And, collecting brainy and flashy editors and reporters who scoured the city for incidents, situations, and events that could be made interesting, he promptly shook up the journalistic world. His recipe included "human interest" news, gossip, scandal, and sensation. Newspaper "crusades" and "stunts" fired the public imagination: Nelly Bly's voyage around the world imitating Jules Verne's "Around the World in Eighty Days"; and a campaign to build the Statue of Liberty's pedestal. And there were endless attacks on behalf of the "public" against enemies ranging from the Standard Oil Company and bribe-taking aldermen to a pseudo-astrologer and a policeman charged with assaulting a little girl. When his paper reached 100,000 circulation he fired 100 guns in the City Hall Park to celebrate; by 1892 his combined morning and evening papers reached 374,000.

Challenging Pulitzer's dominance came Hearst, millionaire son of a bonanza-finding silver miner. Attracted by the power and excitement newspapers offered, and after testing his hand at the "new journalism" in San Francisco and inheriting his father's millions, he bought the New York *Journal* in 1895 to take on Pulitzer's *World*. Hearst bought talent and poured in crime and disaster news, sex and scandal, and copious features. The great

circulation race was on. Hearst scored notable beats and startled the town with some admirable crusades, including court action that stopped a give-away of valuable public property. He offered a $1,000 bonus to the reporter who could identify a gruesomely dismembered corpse fished out of the East River, sent his entire staff out to track down the killers—a former mistress and her new lover—and boasted that his staff constituted "a detective force at least as efficient as that maintained at public expense by this or any other city."

On the day after the 1896 presidential election, Hearst and Pulitzer each printed nearly a million and a half copies of their papers—a new record in mass journalism.

In 1892 only 10 papers in four cities counted over 100,000 circulation. In two decades there were more than 30 in a dozen cities. Spurred by "the new journalism" and the techniques developed by the great city editors and reporters in the circulation wars of New York and scores of other cities, the average circulation of America's dailies doubled. America's journalists had more than succeeded at Jefferson's commission "to contrive that those papers should penetrate the whole mass of the people."

This mass media revolution called into being a new class—men with no axe to grind but the public's, no job to do but to serve the millions of readers. The journalists only vested interest is to tell the truth to the American people, to keep their confidence and their attention. In a sense even more than the elected official he represents the reader—for the battle for circulation and audience goes on with every issue, every story he writes.

Thus, in the U.S. tradition, a communications medium is a truly revolutionary institution. Journalists form an anti-ossification brigade that wars constantly on vested interest and resistance to reform. The American journalist by tradition sees his primary mission in public affairs is to keep the government clean and responsive to the needs of the people by exposing its failures, by publicizing unmet public needs and by warring on the venal and corrupt who would misuse public position for private gain or love of power. One of the great editors of this era, William Allen White, defined the journalistic role lucidly: "The free press was conceived not only for the protection of the verities, but as the cutting edge of change."

The "muckraking" tradition prospered because the journalistic giants quickly found that little people love to watch the journalistic St. Georges seek and slay dragons. It got readers—and readers bring advertisers. It is one of the happiest economic facts of life that in journalism, serving the public and making money—hence surviving as an independent economic institution —are mutually reinforcing goals.

Mark Ethridge has listed some of the reforms editors of this crusading tradition achieved early in the Twentieth Century that literally revolutionized American life; put into the people's hands such "new weapons of democracy" as the secret ballot, the party primary, direct election of U.S. Senators, the initiative, referendum and recall (in 22 states), a commission form of city government, amendments to such voting restrictions as the poll tax; national conservation laws; an income tax; postal savings banks; parcel post; trust-busting; a pure-food-and-drug law; public health and hygiene laws; shorter hours for labor, collective bargaining for unions; workmen's compensation for job injuries; state and national civil services; the movement for good roads; regulation of insurance, banks and savings institutions; the federal reserve banking system; the Federal Trade Commission which monitors advertising marketing practices; woman suffrage; and many others.

It was, perhaps, the emergence of the American journalist as revolutionary that induced Karl Marx in a speech near the end of his life to amend his harsh and violent revolutionary dogma enunciated in "The Communist Manifesto of 1848. In 1872 Marx declared: "We do not deny that there exist countries like America and England . . . where the workers may be able to attain their ends by peaceful means." Thus Marx himself, and not Khrushchev or the present Soviet or Czech communist leaders, was the first "revisionist!"

Lenin vs. Franklin

The fundamental conflict between messianic revolutionary journalism of the European extremist tradition and constitutionalized revolutionary journalism of the American tradition can be seen in the attitudes of two outstanding protagonists toward the purpose and proprieties of the use of words.

That pioneer of American journalism, Ben Franklin, in 1726 formed a 12-man club in Philadelphia called the "Junto." It was a combination of philosophical society, secret cell and a sort of benevolent lobby for the benefit of Philadelphia. To limit the number to the convenient apostolic 12, its existence was kept secret, and each member undertook to form other cells on the same mould, whose members would be ignorant of the central group. These subsidiary groups would serve as intelligence sources and transmission belts for ideas and coordinated action—revolutionary and peaceful. Franklin kept the Junto going some 30 years. Its accomplishments included creating Philadelphia's first fire company, a city policy and hospital; the first public library in America; Pennsylvania's first college; the founding of the American Philosophical Society which was one of the first colonial movements toward unification; and a currency reform that helped make the colony the

nation's commercial center for decades. The Junto's discussions were structured and governed by rules that disclose a spirit about the use of words that is at once profoundly democratic and humanistic; "Our debates were under the direction of a president, and to be conducted in the sincere spirit of inquiry after truth, without fondness for dispute or desire of victory; and to prevent warmth all expressions of positiveness in opinions, or direct contradiction, were after some time made contraband, and prohibited under small pecuniary penalties," Franklin recorded in his autobiography.

Rules for the use of words! Enforced! Words must not be used as weapons, but as tools of inquiry and compromise and unification for the common advancement through peaceful reform! Is that not a revolutionary innovation in the history of "the naked ape," whose invention of communication probably first involved only sounds of warning and hostile demonstrations against territorial encroachers?

Contrast Franklin's ethic for the use of words with Lenin's, when called to trial in 1906 by comrades in Russia's Marxist party for uncomradely editorial attacks on fellow revolutionaries in the Menshevik faction: "The wording (of our press campaign against our political enemies) is calculated to provoke in the reader, hatred, disgust, contempt. The phrasing must be calculated not to convince but to annihilate and destroy, not to correct the adversary's mistakes but to annihilate his organization and wipe it off the face of the earth. This wording must really be of such a kind as to provoke the worst notions, the worst suspicions about the adversary: it must sow discord and confusion in the ranks and be the opposite of phrasing which would convince and correct." (12 Collected Works 382.)

Journalistic Civil War

Shall the purpose of journalism be to orchestrate disruption, engineer crisis and win power for a small elite of messianic true believers? Or shall it be to maintain a rationalistic system of parliamentary due process in which the largest possible number participate and in which major upheavals are averted by constant peaceful change? Is it an instrument of conflict resolution or conflict generation? Of peace or war?

The issue thus is not revolution versus reaction, or even change versus status quo. It is the old question of the American Revolution all over again, really, despite new semantic dressing: The Divine Rule theory of George III (who claimed God appointed him) and Marx (who claimed History as his annointer) versus Messrs. Franklin, Jefferson, Mason, Madison, and Washington, who had a nobler concept, and one undoubtedly more in tune with anthropology and psychology, to say nothing of morality. It is constant revolution versus cataclysmic revolution.

But the "Establishment" media have little room for smug self-satisfaction and laurel-resting. The young journalist who compares the "overground media" with the "underground media" might be pardoned if he finds some parts of the rebel sector more exciting and appealing, at least on the surface. Too often "Establishment" journalists have failed to live up to the exciting challenge of our own revolutionary tradition, and to make it alive and vibrant in our journalistic performance. "Why," for example, asks Edward P. Morgan, "Did the Detroit press corps have to wait for an obscure, timid but committed lawyer named Ralph Nader to break the scandalous story about unsafe cars?"

It is probable that the current journalistic civil war in the United States will end in a typical round of Hegelian dialectic, thesis-antithesis-synthesis. And the result could be a healthier Fourth Estate and a healthier democracy.

It is a fact, undeniable in the face of the violence and crime of the 1960s, that the American communications media in years past failed in our job as "the man on the prow" to warn the democratic ship of state of the shoals ahead. We have failed to keep the government responsive enough to changing conditions and needs of large segments of our people. And too frequently, the media have slipped into a tradition trap of dull routine, even if dull routine violence.

Obviously my professional cynicism is too deeply ingrained to permit me to idolize even my own profession. I was, frankly, an Agnewstic even before the vice-president, and have published criticisms to prove it. I think the American journalists have fallen down badly before the challenges of recent years. Being a revolutionary is, after all, a demanding calling—and few of us have met the demands as fully as we might. That we must do better, if the American Revolution is to survive, I do not doubt. That we will, I at least wonder. And if we fail, of course the Leninoids will have plenty of raw material to work with, and no doubt they will make chaos.

But they will never make a revolution; they can only make counter-revolution.

What can we learn from the Leninist journalistic tradition?

Nothing that the better American journalists have not known all along. But perhaps the confrontation can reiterate and reinforce the lesson. For example, the techniques of issue broadening and linking as practiced by the Leninoids start with everyday grievances and show how they can never be solved without revolutionary cataclysm. In American journalism we call these techniques "interpretive reporting" and "depth reporting," with the crucial difference that the purpose is to show people how their problems can be solved through peaceful reforms.

In recent weeks we've seen a wildcat strike by the mailmen; a disguised strike by the air traffic controllers; and a near-strike by railroad workers. All three crises ultimately trace to and fall in the lap of Congress. How do they relate to the inadequacy of Congress as an institution? To the fact that—to quote James Reston—"Congressmen are proud of their institution and resent challenges to their authority, but support an aged Speaker, John McCormack,[5] who has outlived his usefulness and cannot use his authority effectively or even uphold the essential respect of the House." Linking these issues, making them comprehensible and *interesting* to millions so they can understand and act relevantly on the problems of our day—that is the job of the American journalist. And if he does his job, the violent revolution so passionately, compulsively desired by the Leninoids will be neither necessary nor possible. If the American journalist fails in his job, the Leninist apocalypse may be inevitable.

Of course at the prospect of "The Establishment" media "co-opting"; the radicals, the Marcusians, will cry, "Repressive tolerance!" But that should not frighten anyone. After all, the Constitution-makers designed our system that way: to repress violent revolution in the interest of "insuring domestic tranquility"—*by making it unnecessary*. The radicals who are truly interested in "social change" instead of more adolescent messianics will find it far more expedient to work through "The Establishment," just as "The Establishment" will find it quite expedient to harness and guide rather than to fight the talent and energy of the rebels. The rest, the compulsive romantics yearning for an apocalyptic stage to play out their passion play, may find themselves a hopeless and insignificant lunatic fringe.

Perhaps, then out of the struggle for the imagination and allegiance of the college journalists today, our American revolutionary journalistic tradition can prevail, reclaimed and revitalized.

The entire history of civilization has been the story of the struggle of the forces pressing the Rule of Law against the agents of chaos, from Caesarism to Leninism to simple feudal savagery, whose common trait despite varied semantic cloaks is the jungle rule of might makes right. It is the struggle of ordered liberty against the twin terrors of anarchy and tyranny. In this context Marxism-Leninism-Stalinism represents the most profoundly reactionary influence in the world today. And the real revolutionaries are those who are struggling inside the Soviet Union to de-Leninize, and inside America to keep the Establishment established, stable, and responsive so that ordered liberty may endure, and "government of the people, by the people, and for the people shall not perish from the earth."

[5]While McCormack retired at the end of 1970, the seniority system remains untouched, although under mounting criticism and challenge from within the Congress and without.

POSTSCRIPT *by the Author*

THE JOURNALISTIC CIVIL WAR ON ONE CAMPUS—

On few campuses has the journalistic civil war between the followers of the Franklin tradition and the Leninoids developed as sharply as at the riot-and-violence-torn University of Wisconsin at Madison.

Over several years, ideological radicals infiltrated the traditional campus newspaper, *The Daily Cardinal,* ultimately turning it virtually into a sectarian organ of revolution. Its radical rhetoric proved so far out of tune with most students that in 1969 six moderate and conservative leaders started a competing weekly, *The Badger Herald.* Their staff quickly grew to more than 50, and at the start of the second year, circulation exceeded *The Daily Cardinal,* while ample advertising linage supported spritely and thorough campus coverage. In the first edition of its second year, the *Badger Herald* published an editorial, "We Begin Again," *(see reprint page 23)* explaining its aims and defining its differences with the *Cardinal.* "The question Rena Steinzor and her staff must answer," wrote Nick Loniello, ". . . is whether they are journalists first and political instruments second, or vice versa . . . if they serve the cause of good journalism, or the cause of political revolution? Do they serve to resolve conflict, or escalate it?"

The question had become more than mere abstract theory; in Madison it became literally a question of life and death. For even as Loniello's editorial was on the press, a gargantuan blast on campus wrecked Sterling Hall, which an Army-financed mathematics research program shared with the university's physics department. A 32-year-old graduate student, father of an infant son and twin daughters, was killed. A statement purporting to be "by the bombers" was published calling the bombed building "a think-tank of Amerikan militarism" and thus "a fitting target for such revolutionary violence." The statement listed demands which were to be enforced if need be by "open warfare, kidnapping of important officials, and even assassination."

Four persons were accused in federal warrants of planting the bomb and added to the Federal Bureau of Investigation's "most wanted" list. Two of the four were members of *The Daily Cardinal* staff, one of them the former night city editor.

On October 8, 1970, the New York *Times* published an essay *(see reprint on page 27)* by *Cardinal* editor-in-chief Rena Steinzor seeming to justify even such violence in the name of "revolutionary change." Meanwhile, the *Badger Herald* reprinted side by side editorials *(see reprinted consecutively on pages 29–31)* from the two campus papers on a February 1970 student riot that left thousands of dollars worth of property damage in downtown Madison. Because they illustrate vividly the clash in journalistic philosophies, the following articles are reprinted here:

WE BEGIN AGAIN by Nick Loniello
Reprinted from the *Badger Herald*

I

. . . . And so we begin our second year, and with the reader's indulgence we explain again the reasons for our existence.

The *Daily Cardinal* afforded the first reasons for beginning. It wasn't a paper for us and our friends—its coverage is relevant only to the radical movement, not to the bulk of varied interests on this campus. The *Cardinal* prints the latest on the riot, demonstration and strike scene, but little about campus cultural activities, little about the Greeks, and little about the Ag students and the Engineers. The GE recruiter and the Army Math Research Center hardly qualify as the biggest things that ever happened to this campus, yet they and a few other selective subjects are consistently danced around and beaten on the monotonous pages of the *Daily Cardinal.*

So we started the *Badger Herald,* determined there was a need for a student newspaper with wider-ranging news coverage. We have avoided in our news reporting the *Cardinal's* political myopia by refusing to become ideological nymphomaniacs, and will continue to do so next year.

II

The narrow scope of the *Cardinal's* coverage spurred us to begin only half as much as the poor quality of it set us laughing. The *Cardinal's* nifty use of the radical's favorite catch phrases and slogans hardly qualify as creative acts of profound journalism. A front page depicting Nixon on a poster that reads "Wanted for Crimes Against the People," complete with fingerprints, is certainly a disgusting variation on a tired theme, isn't it?

Maybe we are naive to believe that news reporting ought to be a matter of professional competence and objectivity instead of an opportunity to impose one's opinions in the name of the news. Rena Steinzor, Editor of the *Cardinal* thinks we are. In her remarks on the NBC *Today Show* she called our belief that a newspaper must be fair an "American myth." True objectivity, she said, is impossible, so why pursue it? A newspaper should admit its bias, she continued, and become a political instrument like the newspapers in Europe.

Hers is an outstanding argument, if one holds that anything unattainable ought not be pursued; and if one holds that inflammatory rhetoric and highly selective news reporting qualify as good journalism. We hold to neither of these propositions.

Although we admit clinical objectivity is an impossible goal, we hold there are degrees of objectivity that shade into opinion and finally into propaganda.

Somewhere in that spectrum a newspaper sits, and we choose to sit as far as possible on the side of objectivity in the news. The *Cardinal,* by Rena's own admission, has chosen to sit elsewhere.

III

Perhaps the *Cardinal* believes it is their social responsibility to enlighten the University community with its full front page editorials and character assassinations of University officials. On the other hand, the *Herald* sees its prime responsibility to be fair in the news, and put political opinion on the editorial page.

The question Rena Steinzor and her staff must answer, and we ask that they do, is whether they are journalists first and political instruments second, or vice versa. We call witness to the following quotes from the *Cardinal* and ask if they serve the cause of good journalism, or the cause of a political revolution? Do they serve to resolve conflict, or escalate it?

> "There is no question that every store on State Street exploits the students of this community. America is a capitalist country. . . . However, it cannot help but be clear to any aware member of this community why the aforementioned institutions were attacked. . . ." (Ed., April 18, 1970).
>
> ". . . . We must close business as usual in order to allow the University to leand [*sic*] and join in a collective strike to protest America's escalation of the war." (Ed., May 5, 1970).
>
> ". . . . We must insure that every hour of the day this campus is in a state of disruption complete enough so that the University's normal functions will come to a complete halt. . . . Some of our numbers did exactly that Monday night and Tuesday night when fires broke out in several establishments, notably Krogers. . . ." (Ed., May 6, 1970)
>
> "We must strike and strike hard—into the community and on our campus to turn the tide now raging so viciously against us." (Front page editorial, May 5, 1970).
>
> "When you are in a riot situation form into groups of 3 or 5. Always stay together. Always stay moving, to stand still is to be trapped. Trash highly selective targets, know your real enemies and do real damage. Remember Che's three rules: constant vigilance, constant mobility, constant mistrust. . . ." (Ed., May 6, 1970).

Wow, that's some heavy stuff, huh? There will certainly be a place for the aspiring journalists on the *Cardinal* staff with the *New York Times* or the *National Observer.*

The *Herald* believes good journalism avoids such inflammatory jargon—all fire and no substance. But the *Cardinal* teaches us a lesson: Never send a

plumber to do a poet's job. So we'll recruit our staff primarily from the School of Journalism, and not just from the history, political science, and other social science departments. And we'll do all our own paste-up and layout work, giving journalism students a chance for some practical application of classroom theory. The *Cardinal* just writes the paper and gives the copy to professional printers to do the rest.

Our whole argument with the *Cardinal* is a question of emphasis—how much bias can a news article have before it becomes opinion? How much can a newspaper favor some subjects over others? We don't pretend to know the exact answers, but we do know that somewhere there is a line, and that the *Cardinal* has chosen to cross it repeatedly, consistently, and with glee, And, as a result, we started to fill the need on this campus for a more legitimate student newspaper.

IV

But our reasons for beginning by no means end there. The last and main reason for our existence is to offer, on our editorial page, the other side of the political contest. For too long on this campus the press and the speaker's podium have been monopolized by loud-mouthed, wild-eyed, rampaging revolutionaries. For too long we students have sat mutely and listened to them yell in our ear, and we have chanted back to them their slogans and marched in their cadence to bloody crusades against America like so many mindless, gutless sheep.

For years there has been no medium—no individual and no publication—to intelligently stand up to them, and to articulate the Right view of things. So we took up our pens and did it ourselves. Now for the first time, students themselves are saying "no" to the radical ruffians and are searching in an atmosphere heavy with their rhetoric for more constructive alternatives.

But, alas, we can be sure that when the weather is right in September and May, the fair-weather revolutionaries will again send us out to rampage across our campus playpen. Then we'll go back to our dorms and watch ourselves on the evening news. And the *Cardinal* will be quoted once again as saying, "We must insure that every hour of the day this campus is in a state of disruption complete enough so that the University's normal functions will come to a complete halt . . . ." etc. ad nauseum.

How can you argue with the ringleaders of these regular September and May circus productions? How can one debate with a man who has so eloquently demonstrated his rationality and his command of all the music and dynamism in the English language by chanting, "Man, we gotta burn the m--- f--- down," and "Power to the People?"

We've found it's really pretty easy, and that students are fed up with

being pushed out onto the streets and shoved from classrooms by the most doctrinaire and oppressive group on campus—the radical Left.

We're going to stand up to them, say "no" to their foolish riots, and ask them to define their slogans. And we'll debate them when they open their mouths for their regular rhetorical facts about blowing this university apart. And, over the noise and through the tear gas, we'll put out the best all-campus newspaper we can, with fair, wide-ranging news coverage, and a sound alternative on the editorial page.

These are the reasons we started, and why we again pick up our sharpened quills and begin our second year.

Essay reprinted in the October 8, 1970 issue of the *New York Times*
by *Cardinal* editor-in-chief RENA STEINZOR

Time is running out for the American student. Each of us is up against the wall of his own morality and a desperate need for social change in this country.

Violence on campus grew out of frustration, but it is no longer a tactic of frustration. We are not in the streets because we cannot find anything better to do—because we are too lazy to "do it right." We are in the streets because we are attacking our own mother country—attacking it at one of its wells of lifeblood: the great research source that is the university.

For universities in this country are not "neutral" institutions whose "academic freedom" must be preserved at all costs. Universities serve one prime function in this country: research. Undergraduate education and, in most cases, graduate education, serve virtually as window dressing for that one prime function. The research is used to manage factories better, to break strikes better, to make better weapons of war. We know it because we have been on strike ourselves often over the past few years. The university ignored us when we exited from our classrooms. They listened when we took to the streets and began to threaten those labs and those computers.

So we have attacked on many different fronts. The buildings we burn are not our own. Nor are they the American people's, even though the American people pay for them. They belong to the Pentagon, to the police, to the government. They are used to ravage and to destroy people around the world in wars we in turn fight so that those on top can stay on top.

Most of us are middle class. We have suffered, materially, less than most. But we have learned in our years of growing up here that a home in Scarsdale and a swimming pool around the corner are not what makes life decent. Life is more than money and comfort. Life in America to us is kill or be killed in a jungle, make money and buy, succeed or be branded an outcast.

Each of us will try to bring about revolutionary change in his own way. Voting is not enough. The promise of the vote and the rat race for possessions have kept American people quiet for years. The choices we are given in national elections are between Tweedledee and Tweedledum.

We have and we will talk to the rest of the American people. We have and will work in local elections. We are building day care centers, free schools, cooperative stores, and collective living units. And we are turning to violence.

Violence is not a universal, all encompassing thing which one can either oppose or support.

This society of ours is one of the most violent in the history of man. Buildings are being bombed across the country, people are murdered in Vietnam by the thousands, and violence of a much more subtle form is taking its toll on starving children in Appalachia.

Thousands of us are licensed every day to kill people in Vietnam. When we break windows and bomb buildings at home, we are called "self-indulgent" lunatics. We know that there is something horribly wrong if breaking a window here makes him a criminal while shooting a human being full of holes in Vietnam makes him a hero.

Our generation is confused and up tight. This year will be the most difficult one we have had to face yet. We may see our friends die before it is over. Yet we also know that if we dare to struggle, we also dare to win.

STUPID

From *The Badger Herald,* Feb. 13, 1970

Well, last week's editorial wasn't far amiss, was it?

Almost precisely on the anniversary of last year's student violence, when National Guard troops were called in to keep order, the "crazies," as Jerry Rubin calls them, went off on another stupid tangent. Stupid just somehow isn't the word. A great many words are needed to describe the window smashing spree through Madison on Thursday: unreasoned, typically inane, without direction, anarchical, lawless, useless, counterproductive, deplorable, contemptible, damnable . . . well, stupid.

Thousands of crazy, immature, emotionally hung-up "revolutionaries" went out to try and prevent General Electric from recruiting on campus. That, at least, was the original motivation for this glorified panty raid. "Support the GE workers!" said they, knowing full well that the Union has already settled the strike against GE, "War profiteer!" they shouted, knowing full well that only 1/5 of GE's business is done with the government, and only a fraction of that is for defense. Egad.

But no matter. With that paltry reason under their belts, 2,000 supposedly educated students went off in search of anarchy. They certainly found it. Thousands upon thousands of dollars in damage later, the State Street area was a shattered mess. Today it is a boarded-up mess. And for what? What has been accomplished? How much better off is society today than it was yesterday? Has turning over a police squad car accomplished anything at all save allowing a couple of ideological apes to get a load off their chests? And of course, costing those of us who pay taxes a little more to repair the damage.

"We're perennial adolescents!" shouted Jerry Rubin the other night, to an enraptured audience. Amen. Spockian adolescents. It's lucky we've got a Spock, really. We can't think of any group that needs a baby doctor more. If you don't get what you want by demanding it (never mind the validity of the demand), then throw a tantrum. Except as adolescents grow older chronologically, they become capable of more grandiose tantrums, witness Thursday's garbage.

Who's to blame for it all? Several thousands were involved at one time or another, but at least some were observers. But the rock throwers out at the Engineering Building were behind the crowd. Those in front milled around, but the rocks which started the conflict came from instigators, in the real sense of the word, who were far enough away to keep from getting hurt. They fired their rocks at the building, smashing windows and showering filled classrooms with sharp projectiles of glass. Some were thrown towards police,

but hit other students. Such callous disregard is typical. The same ones bombarded the big store windows later on, in an aimless attack on capitalist entrepreneurs generally.

That, of course, is what it's all about somewhere buried there in the muck and mire of violence. Those who are spearheading this week's drive, and those who have pushed such occurrences in the past are looking toward a day when they envision a socialist revolution which will smash those filthy awful capitalists. The capitalist-socialist conflict is one which we could argue here, and has been dealt with time and time again. Suffice it to say that we need a bit better Socialist example somewhere before the United States departs from the capitalist course which has made even its poorest richer than the average citizen of any socialist/communist state on our dear little planet.

Ask Eldridge Cleaver sometime about the wonderful panacea of state socialism he found in his recent travels around the world.

Meanwhile, the pathetically amateurish revolution goes on here in Madison. Suffice it to say that any one caught destroying property or engaging in violence has no place here, and should be both arrested and prosecuted, and expelled.

Enough is enough.

SOMETHING IS WRONG

From *The Daily Cardinal,* Feb. 13, 1970

When 1,500 people are circling a small ring of 40 or 50 policemen guarding the entrance to the engineering placement office and a University vice president's only comment can be "It's a friendly crowd," something is wrong.

Something was indeed wrong in Thursday's action against the presence of the General Electric Company's recruiter on campus—a large and highly motivated crowd was quickly and easily turned from pursuing the objective for which it had gathered.

Friday's turnout was one of the largest we have seen in some time. The issues rallying everyone together were clear and well defined. Why did nothing happen? On the surface it appears that the first volleys of tear gas thrown by police immediately dispersed at least 500 participants. This need not have happened. The gas was weak and small in quantity. Yet we can not issue a wholesale indictment of those who fled. For there was no leadership to speak of, no marshals, no people who were willing in any significant sense to try to get the crowd to militantly and effectively confront the recruiter.

As last year's black strike showed, large numbers of people present Thursday—do have the capacity to outmaneuver, outsmart and foil ill equipped police barricades. It must have come as a great comfort to University officials that so many people could not adequately pressure them to remove General Electric from campus.

But lack of leadership was not the only factor in causing Thursday's goals to remain unrealized. We in the campus movement have for some time been operating by the politics of frustration. Thursday was no exception. Thursday, however, the frustration was self-imposed. We could have gained entrance into the recruiting office if we had wanted to. We could have convinced this University in no uncertain terms that their placement practices will not be tolerated if we had wanted to.

But we didn't. Many of those who remained began the almost predictable march through campus, and down State Street, with isolated acts of property destruction. To be sure it was destruction leveled against many of the instruments of our oppression: ROTC, the Army Math Research Center and the First National Bank, but in the context of Thursday's goals, futile and masturbatory destruction nonetheless.

Such actions come as a luxury at best to those seriously concerned with revolution. And with the failure of our immediate objectives Thursday, luxuries cannot be afforded. The time has come at long last for a consolidation of tactics as well as numbers. The issues are clear, the people are there.

A RADICAL STUDENT VIEW

From *The Daily Cardinal,* September 27, 1970

The bombing of the Army Mathematics Research Center destroyed an object of widespread political hatred and struck a blow to the American military machine. It also killed a man.

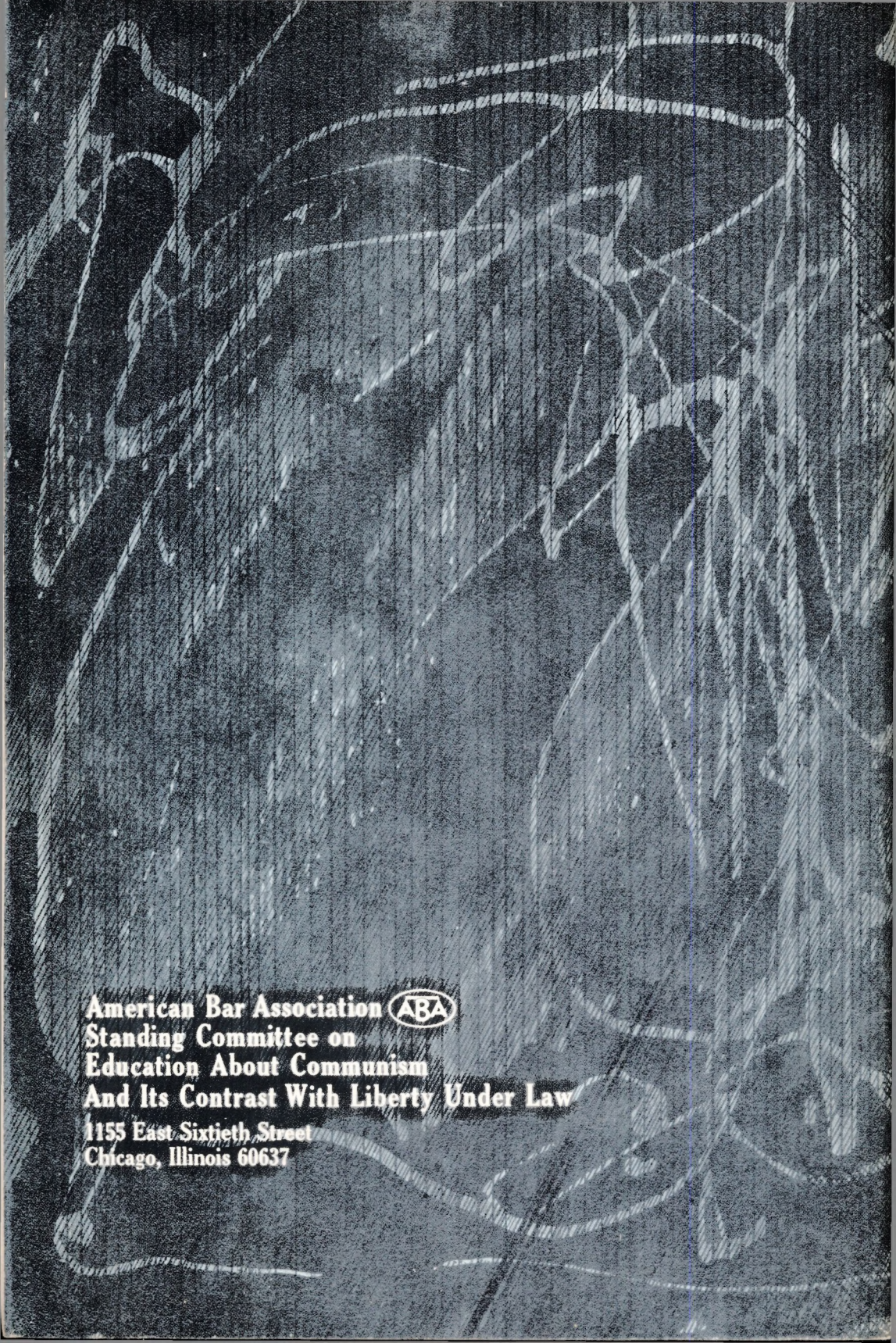
The A.M.R.C. was a physical and symbolic installation whose sole purpose was to serve the strong arm of American economic interests across the globe. This military arm of our Government has been the most violent instrument in the history of the world. . . .

Over and over again members of this community asked those in power to discuss the A.M.R.C.'s purpose with them. They were refused. Over and over again members of this community stated that they opposed what the A.M.R.C. stood for and what it was doing. They were ignored. Finally, some members of this movement decided to stop talking, to stop asking that the place be shut down. And so they blew it up. . . .

We mourn Robert Fassnacht because we love life. His death has been used in the power structure effort to reinforce the bizarre status quo that is this country. This is not what his death means to us. . . .

The A.M.R.C. has been destroyed. In order for its physical and symbolic destruction to have any meaning beyond a specific point in time, the movement from which the bombing sprang must be expanded. . . .

And we need to figure out, collectively, the most important question of all: Where do we go from here?



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